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●831 When writing of earthquakes and their cause,* I mentioned a place called *Chiroma Moshiri*, which means "The lowest world." About the time that myth was told me, old Mr. Kanturuka, whom I have mentioned in another chapter, gave me a splendid legend of love and war, in which that country is mentioned again, and in which great battles between the thunder gods are said to have taken place. As the legend is so very interesting and makes so many allusions to quite unexpected matters, I propose now to give a translation of it.

"There was a person who was brought up as a slave at a place called the 'Great Plain.' Once upon a time he heard it noised abroad that there was a Lady living at Black River, who was famous for her beauty. So one day, after he had cooked and eaten some food, this slave buckled on his belt, stuck a trusty sword into his girdle, and fastened on his helmet. Then he was taken up by the winds which arose from the head of the fire-place and swiftly carried through the roof opening. Here his guardian angels came down upon him with a mighty sound, and he went before the great winds till he arrived at the village of Black River.

"Thus he came to my Lady of Black River. When he looked at her, he found that she was weeping exceedingly. Shedding tears profusely, she said to him, 'The Gods of Thunder who have their dwelling-places in the heavens above are two in number, and the youngest of them persistently makes advances to me and is about to take me to wife. This being so, my dear Yaumbe, we cannot marry, though you have come for me. Nevertheless, I will cook some food that you may eat.'"

(The Lady said she would cook some food for her visitor. It would be considered a great breach of etiquette and very forward in a young woman to do such

*See Chapter XVII.

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a thing for a bachelor, unless she was commanded to do so by her parents or guardians. This is perfectly natural, because part of the Ainu marriage ceremony consists in the act of the bride cooking food and giving it to her betrothed.)

"After she had spoken thus, she swung a pretty little pot over the fire and put some of her choicest treasured-up food into it. She then dipped in her ladle and stirred up the delicious viands. Then she took a very pretty eating-vessel, which she set on a most beautiful tray, and, heaping it high, carried it to him and bowed profusely.

"Just as he had commenced eating, flashes of lightning, white and glistening, came through the upper aperture and played round the beams in curious forms. Upon looking up, he saw a Lady even more beautiful than the Lady of Black River, reclining in a white chariot." (The word here translated by "chariot" is the common word for cradle, but in this legend "chariot" suits the sense better. The chariot is conceived of as being suspended from above by means of strings and cords, in the same way as the Ainu women suspend their cradles from the roof of their huts.)

"Showing great anger on her countenance, she said with a wrathful voice, 'O dear Yaumbe, listen to me, for I have something to say to you. I am the younger sister of the Wolf God and the benefactress of my Lady of Black River, and you are being watched over by my elder brother. This being so, I am here to tell you that the Thunder God is angry with you for coming to visit this Lady and has determined to make grievous war against you. The war is near at hand. Although I am but a woman, I have come to help you. Get into my white chariot.' So spake the younger sister of the Wolf God.

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"So he got into the chariot, and they immediately flew out of the opening above. The trappings of the chariot whistled and rattled. As they went on their way they skirted the mountains toward the source of the river, and proceeding along, saw white and black lightning playing about the clouds in the lower skies. As he was looking at it, he saw the aforesaid thunder god sitting in a black chariot. He was a remarkably small man. There, too, sat a little woman, who, without doubt, was his younger sister. She held a wand in her hand with which she continually struck first one end of the chariot and then the other, as they hung and swayed about over the mountain tops. The thunder god, having wrath expressed on his countenance, said, 'Look here, dear Yaumbe, listen well to me, for I have something to say to you. You have been making love to and flirting with the Lady of Black River, whom I have determined to marry myself. I take this as a cause for war. Be very careful, my fine fellow, for I will bring down your haughty looks. When he had so spoken, he attacked him vehemently with his sword, so that his blows rattled upon the sides of the white chariot. Thereupon Yaumbe also drew his sword and set upon the thunder god as fiercely as he was attacked himself. They fought with might and main. The black and white chariots rose and fell to meet the attack, so that the blows from the swords fell upon their sides and bottoms, sending forth clashing sounds.

"And now there was a tremendous roaring sound of thunder over the land and a mighty wind began to blow. They continued to fight with all their might both by day and by night. After the battle had lasted twice ten months, the God of Thunder said,

" 'I observe that as we fight upon this land on which men dwell, we are wasting and wearing out the country, for, as you know, its backbone (foundation) consists of rocks only; we ought therefore to be more

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careful of the world. Now then, come, the foundations (backbone) of the world above us are made of iron, let us go up there and fight. We may wage war there without any fear of spoiling the place.' So spake he.

"He then withdrew into the air and Yaumbe followed behind him. The younger sister of the Wolf God, holding the wand in her hand, continued to strike first one end and then the other of the chariot. The thin trappings whistled and the thick trappings rattled as the white chariot followed close upon the black one. The gates of heaven opened with a great noise, and after they had passed through were shut upon them with a mighty bang. Now, they saw things on this wise. A splendid country lay before them and a very beautiful waterway opened up to their view. On the banks of the river were forests of magnificent oaks, and the clouds upon the horizon were floating gently along. The Thunder God said,

"'This country is in truth the high heaven. Its foundations are of iron, so that even if we fight here for many years, we need have no fear of damaging it. This is indeed a place in which we may unsparingly measure our strength. So said he.

"Having so said, he set upon Yaumbe mightily with his sword, who also turned upon him as fiercely. Nevertheless, the edge of the black chariot clashed against the sword and warded off the blows. There was therefore only the sound of clashing iron to be heard. In the same way, the white chariot, also rising up and fencing with its floor, sent forth a mighty clashing sound. And now, fighting fiercely, they chased each other from end to end of heaven and back again, till at length they passed by chance over a metal house which was covered with a peculiar lid, and directly over this they stayed and did battle, whilst there came forth a voice from the inside of the house, which said,

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539 "'Look here, O dear Yaumbe, and thou Thunder
● 23 God, I have a word to say, so please pay attention. It is indeed true that the foundations of Ainu-land are rocks, and it is also true that the foundations of heaven above consist of metal. But as ye continue to carry on your battle here, heaven has grown weary and waxed very hot, for the very reason that its foundations are iron. Ye ought to be careful. Now, then, come. Underneath Ainu-land there are six countries, and beneath these again there is another most beautiful land. Its name is *Chirama moshiri* (Lower world), and its foundations are earth. Go ye to that land and fight, for unless ye do so, our country with its villages will be completely spoiled.' Thus was heard the voice of God.

"Upon this the Thunder God sheathed his sword and Yaumbe also sheathed his. Then, as they entered heaven before, so now they went out with a rush. They passed down through space head-first like snipes, and, piercing the earth, went clean through six worlds. Having done so, they came, as they were told they should, to a truly beautiful country; without doubt this was the Lowest world to which they had descended.

"And now they chased one another from one end of the land to the other, fighting as before with might and main. Nevertheless, whenever and howsoever they fought, the black chariot rising, falling and swinging to and fro, warded off Yaumbe's blows with its sides and bottom, so that the result was nothing but the sound of clashing metal. In the same way, the white chariot also rose up and fenced the blows with its sides and bottom, like a shield. However much Yaumbe strove, he could by no means touch the God of Thunder. He therefore aimed at nothing but to cut the trappings by which the black chariot was suspended. Fighting hard with this intent, he was able after a time and by the help of God to sever them. So too,

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all the trappings of his white chariot were cut asunder. They therefore all fell down to the ground. Then the Thunder God got out of his black chariot and came over to Yaumbe, walking by the help of his hands.

"Upon this the younger sister of the Thunder God wept and said, 'Oh my elder brother, you are a god; and if you would but marry a goddess, you would have no need to carry on this fierce combat with Yaumbe. Why do you set your affections on this lady of Black River as though she were the only woman? Now our charmed black chariot has been quite broken up and you are as one fighting without armour. Be careful or Yaumbe will slay you.' So spake she through her tears.

"After she had said this the sister of the Wolf god went out and fought against her. Then the Thunder God set upon Yaumbe most fiercely and he attacked him just as vehemently. Thus fighting together, Yaumbe managed with great difficulty to strike him now and then, so that his garments hung about him in rags. But he was not to be beaten; for he also in like manner cut Yaumbe's clothes into many pieces. Whilst things were going on so, a mighty sound, as if the very gods were coming, issued from the east of the Lower kingdom, and all at once the Lady of Black River, more beautiful than ever and shedding tears profusely, alighted and came to the side of the Wolf God. And now the sister of the Thunder God fought mightily, but after two or three mighty struggles she was cut down and slain. Her divine spirit roared loudly as it ascended into the skies. She went up to heaven a living goddess; and when she had departed the roaring ceased.

"After this, my Lady of Black River, in company with the sister of the Wolf God, came to Yaumbe's side, and the three fought together against the God of Thunder. After a time, and with great difficulty, he was smitten down and died. His spirit roared as it

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539 831 went up; but, as it was impossible for him to go into the western end of the Lower Kingdom (that is, to become extinct), his spirit ascended to the high heavens with a great noise. It went up a new god; then the sound died away and there was peace.

"When all was over, my Lady of Black River and the younger sister of the Wolf God saluted each other with their swords, and then after they had come to their own country and reached the village, the young Wolf Goddess said, 'As I am a goddess, I must take a husband from among the gods, but as you are a man it would be well for you to marry my Lady of Black River. Your guardian angel is the Wolf God. Henceforth fight no more, but when you have saké be careful to make fetishes and offer libations to the Wolf God.' So spake she.

"When she had finished speaking, she departed with a mighty sound. Then my Lady of Black River worked away with a willing heart and great pleasure, and, having prepared food for Yaumbe (made a wedding feast), heaped up a very pretty cup which she set on a lovely tray and brought it to Yaumbe, making many bows. After eating a little of it he pushed the remainder to her, and she, lifting it up with reverence, finished it. (This was the marriage ceremony.) Then, when the meal was over the Lady proceeded to set the house in order and they lived happily ever after."

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CHAPTER LVI

A REMARKABLE AINU LOVE TRAGEDY

Kutri of Crag-top was the most handsome man in his district and was highly regarded by all. He had lovely locks of fine wavy black hair and a delightful beard. He was as strong as a bear in his prime, and as bold, and he knew not what fear was. He was as swift of foot as a deer, as clever as a wily fox, as keen-sighted as a hawk, and as quick and sure in his movements as a weasel pursuing his prey. He never returned from the hunt empty-handed and was never known to miss a fish with his hook or spear. His club for killing salmon sounded three times to any other man's once. In shooting, his aim was so true that his arrows invariably hit the mark, and he, above all others, knew how to track animals in the forest. He could wind the instrument for decoying deer so well that when he blew it, the sound he made was so sharp and clear as to be indistinguishable from the call of a doe for its young, the cry of the young for its mother, or a signal of distress or alarm. He was wonderful! The man was like a demi-god among his fellows. He was also very eloquent of speech; he could roar like thunder when he was angry, and when at peace his voice was like the rippling of a gentle stream of water running among the pebbles in its course. No one could stand before him. He was the pride and hope of his race, and good-tempered and humble withal. The maidens delighted in him and all the young men envied him; for, did not everyone praise him? and did not the chiefs and elders of the people extol his virtues?

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539 831 181 Yai-mah of the Hollows was a very beautiful maiden. All admired the damsel and loved her. She was tall and broad-shouldered. Her back was as straight as an arrow. Her arms and limbs were round and shapely. She carried her head high and with grace, and her step was quick, firm and springy. She was as pure and innocent as a beautiful lily. She had magnificent dark hair reaching nearly to her shoulders, and it was glossy like a ripe plum in full bloom. Her brows were thick and her eye-lashes long. Her eyes were of a lovely dark brown colour and very bright. To look at her was to be fascinated by her, for she was always as full of grace and charm as she was lively and pretty. Every part of her bespoke joy and vigour. Her face was like a full moon, round, glossy and fat, and the tattoo round her mouth was of a glowing dark blue, well cut in and beautiful to behold. Her smile, courted by all alike, was bewitching, and her voice sounded like the jingle of metal bars when they knock together. She could weave garments and sew better than any other damsel, and her embroidery was beyond compare. She could tell stories, sing, and dance, and she could also play the harp and hum cradle songs. She could bring in more water without spilling, and carry bigger loads of wood than any other woman, and her garden plot was always well kept. She was a model in every way and had no blemish. She could cook beautifully, and her dishes were savoury and appetizing. Her chestnut, fish-roe, and millet dumplings were enjoyed and relished by all. If Kutri was like a well-grown ash tree of the mountain forest, Yai-mah was like a lovely flower of the sheltered hollows.

539 831 584 Kutri one day went down to the Hollows where Yai-mah lived, and as he went along he met her in the path not far from her home. When they saw each other they were both struck as by a blow. They came to a sudden standstill and neither could take eyes off

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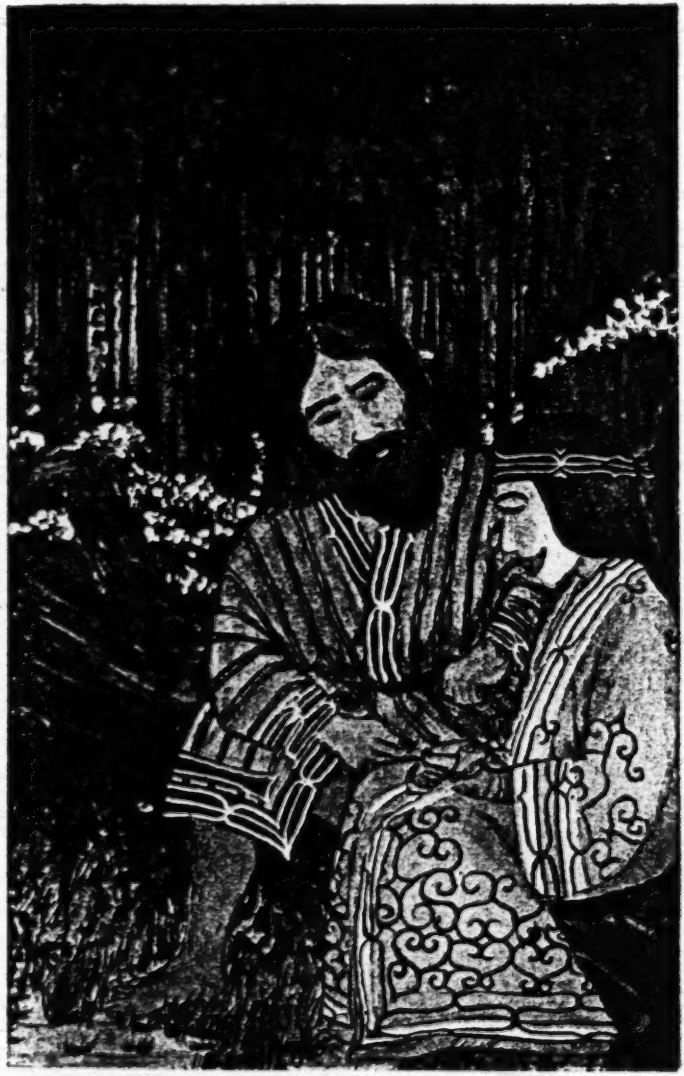

KUTRI AND YAI-MAII COURTING
Drawn by T. Katahira, an Ainu

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the other. They admired one another's beauty and handsome form, helplessly. There they stood, eyeing each other with unbounded amazement and wondrous fascination. Instead of making way for Kutri to pass, as she, being a woman, ought to have done, Yai-mah stood in the middle of the path, rooted to the ground, and gazed at him as though mesmerized. Neither could pass the other. Though they saw one another now for the first time, yet they suddenly began to overflow with love for each other. Nay, as a loving sister, Yai-mah rushed to him and placed her head upon his shoulder. Kutri took her by the hand and they stepped to one side of the path and seated themselves side by side on a log. Long did they linger and lovingly did they sit and talk. Yea, till the evening shadows began to lengthen did they abide there in great contentment of heart. Then, as if waking from a beautiful dream, Kutri quietly gave Yai-mah his small knife and sheath as a pledge, and she, in return, affectionately handed him a piece of her own embroidery. Thus did they pledge one another their troth and then they each returned to their separate homes in joy and gladness.

But alas, Kutri found that there were grave objections to his marriage with Yai-mah. In the joy of his newly found love for her, he had quite forgotten that when a mere baby in arms, his father-chief had betrothed him to the infant daughter of a certain chief who lived in another village. The child's name was Ara-shik. This child had grown up to be as ugly as Yai-mah was beautiful, and she was idle, dirty, useless, and a backbiting chatterbox. Moreover, as her name implies, she had but one good eye, for the other was very weak. Kutri had no love for her and had never wished the betrothal to be consummated. Had he not, indeed, many times declared before all that he would never marry her, come what might? But the two chiefs were as stones and would not soften. He

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himself was just as obdurate. His aversion to that one-eyed, unlovable damsel was fixed and absolute. There was consequently much unhappiness in his home where bickerings and quarrels were the order of the day.

Yai-mah also had been betrothed when a baby to another child in a village some distance away, Wenku by name, and when she was told that the early betrothal could not be broken off, she wept bitterly and began to pine away. Her proposed husband was a very poor, ill-formed, and fiery-tempered man, and as jealous as jealous could be. He was greatly feared by all and not the least so by Yai-mah herself. This man could neither hunt nor fish, and the very dogs everywhere shunned him. Moreover, as he had a partly withered arm, he was unable to shoot with the bow. He was a worthless drag on his family and the people of the village scorned him. His scowl would shame the worst of demons. Yai-mah had not a particle of love for him and declared she would rather die than become his bride. When he heard this and also that she desired to wed Kutri, he became more jealous than ever, if that were possible, and as fierce as an enraged and hungry man-eater bear. And poor Yai-mah had much trouble and shed many bitter tears. It was indeed a very unhappy state of affairs.

Neither could forget their love for the other, nor, indeed, had they a wish to do so. And so they felt they must meet again. They came together one evening and settled to flee away secretly by night, and go to live by themselves among the mountains, far away from their people. They appointed a place to which each should by stealth carry some necessaries, a few at a time, so as to attract no attention from prying eyes, and hide them carefully away against the hour of departure. Yai-mah took her best embroidered dress, her waist-band, which was ornamented with

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brass rings, her ear-rings, beads, and necklace, her harp, a weaving loom, some thread, a cooking pot, two wooden spoons, two bowls and eating cups, a water ladle, a small knife, a few dumplings to eat on the way, a few dried fish, and a little millet. These she tied up in a neat bundle and rolled in a mat. Nor did she forget to fix all up securely, ready for a sudden departure, in a carrying-sling, the headpiece of which she had made soft and beautifully ornamented. When all was prepared, she hid it away very carefully among some bushes by a little stream, and then returned home to await the moment arranged for the elopement.

Kutri brought a long and short knife, an axe, his fine yew bow, elegantly decorated with thin slithers of cherry bark, a quiver well filled with arrows, a good supply of aconite poison, some stout string, a few strong sandals made of deer and fish skins, a cup and moustache-lifter, a bear-skin bag containing tinder and a fire drill, a fox skull for divination and a tray or two upon which to place skull fetishes and offerings to the deities. He also carried some bear's galls as medicine. Ever thinking of his dearly beloved Yai-mah, he took one thing he believed she might possibly forget, and which as it happened she surely did overlook, namely, a pair of scissors. Later, when they unpacked their bundles in their new home and he produced the scissors, her pleasure was unbounded. Her face lit up with true love and her eyes flashed with joy. Her beautiful moon-like face beamed with smiles. She, too, had thought that Kutri might possibly forget something, and, so, not to be outdone, she produced from her work-bag a fine deer decoy and handed it to him. Great was his pleasure and loud his laughter when he saw it, for he found that he had quite forgotten to bring one! The rafters of their little hut rang again and again with the ripple of Yai-mah's lovely voice, and the musical roar of Kutri's melodious accompani-

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ment was delightful to hear. They were overjoyed to find that when busy preparing to set off on their journey together, each had been so filled with thought for the other in little things.

When all was ready and the night of departure had arrived, they came quietly to the rendezvous, each followed by a fine hunting dog as companion. These faithful creatures seemed quite to understand what was on foot, for when their master and mistress took up their bundles and silently moved off towards the mountains they placed themselves in front and trotted on a little ahead, as though to show them the way. Then came the man, with Yai-mah, being a woman, behind. On they went tramping along for twice six days, camping each night in some secluded nook near water. When they started each morning, Kutri's dog alone went ahead, while that of Yai-mah followed close behind its mistress as though to prevent a surprise from the rear. The dogs seemed to know that there might be danger. On the evening of the twelfth day they came to a beautiful glade, in the midst of which there was a lovely tarn, the clear blue waters of which rippled with the movements of trout as they sported on the surface. The land round the tarn was a plain covered with most luxuriant green grass, in which were two big companies of fat deer peacefully feeding. One was a herd of fine bucks, and the other consisted of does with their fawns. Not far off were other small lakes, on which could be seen many geese and wild ducks resting quietly. All appeared to be most gentle and tame. In the light of the setting sun it was like the kingdom of the gods. It was grand beyond description, and there, right under a big elm-tree, which would yield fine bast for weaving into cloth, they determined to build their house and make it their permanent abode.

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They laid themselves down under a tree and slept there the first night, in the open. The twinkling stars came out one by one, and the silver moon, climbing up into the heavens, made the shadows of the forest trees behind them move like living beings as it coursed its way across the skies.

Pau, pau, called the foxes in the distance, and the cries of the night birds, as they flitted overhead just above the trees, were loud and constant. Yet they heard them not. The pine-martens came out of their holes and watched the sleepers with their sparkling, saucy eyes, but they saw them not. A fine fat buck unsuspiciously approaching the place where they lay, soon scented them. He sniffed, stamped his foot on the ground, whistled, and bounded off to report to his family. But Kutri was quite unaware of it. A bear roared not far away but Yai-mah slept in peace. The winds whispered in the tree tops and made a rustling among the leaves of the elms. A moonbeam rested peacefully on Yai-mah's smiling upturned face and softened it by adding to its divine beauty, while Kutri lay with his head pillowed on his arm, snoring with a pleasing rhythmic measure. It was a heavenly sight!

The night passed and at early dawn they awoke to a new day amid the whistling of the striped and red squirrels as they scudded about the tree trunks and branches, and the whirring of the tree-grouse and quails as they rose and flew away. The insolent jay alone seemed to scream defiance. The drumming of woodcocks and the quack of the ducks, together with the song of the skylark, were delightful to hear. It was splendid!

They did not hear the hoot of the owl, and little did they dream of the tragedy which was to follow. And so they abode in a fancied security. But alas, a sad end was soon to come to this peace!

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Now when the flight of the lovers became known, Wenku of the withered arm and Ara-shik of the weak eye raged like demons and vowed dire vengeance. Cunning as an evil, bewitching fox, Wenku called in the shamans and asked them to divine the whereabouts of the couple. Thus did they think to gain knowledge of them and so pursue and find them. But neither by their séances nor divinations could they prevail. The secret was well kept, for the guardian angels of Kutri and Yai-mah were too mighty for them and hid them from view. So after a time they ceased their incantations and let them go. It is true they nearly succeeded, for the two dogs showed much uneasiness and distress for a day or two. They felt the influence of the shamans. But soon they quieted down again and peace reigned around. Yet the enemy would not rest. Their anger burned like fire. The rage of Wenku resembled that of a big wounded she-bear just robbed of her cubs; his fury was like a mighty torrent rushing madly down a narrow gully, or like a roaring wind tearing over the high mountain ranges. Vengeance he would have, said he, even though it cost him his life. So mad, so jealous was he.

Now Wenku had two male friends who were his relations, and they were evil like himself. These, together with Ara-shik, the woman of the one weak eye, conspired together to find out and follow up the tracks of the pair to the very end, and there slay Kutri and bring back Yai-mah to her village. Here Wenku swore to marry her before them all, according to the promise made for him and her during their childhood. Out of a new-born hatred, Ara-shik agreed to the murder of her affianced Kutri. To such lengths did her jealousy carry her. They set out on their quest, and after three months' continual searching discovered their retreat. Oh, the fiends! They carefully hid themselves in the undergrowth by the glade and watched,

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waiting for an opportunity to accomplish their wicked end. The two faithful dogs scented danger and gave warning to their master and mistress. They kept close watch over them night and day. Thenceforth neither Kutri nor Yai-mah ever wandered far from the lake. Instead of wood, they burned dried grass and rushes for cooking their food. There was no need for them to go many yards from their tiny house, for at their very door they were able to catch all the trout they needed for themselves and their dogs. Moreover, deer could be shot at any time from their window, and the lake water was good for drinking purposes. So, too, there were plenty of tubers close to their walls. It was a lovely and ideal spot. They felt secure at home, for the enemy could not approach because of the dogs. Wenku and his companions were all great skulking cowards, while Kutri was brave as a bear and a fine shot with his bow. All knew that he never missed his mark. Yet their danger was very great. Several times did the fiends attempt to approach the lodge, but the brave dogs never once allowed them to come within bowshot of the place.

Meanwhile Wenku and his friends were all well hidden, waiting for a chance to wreak vengeance. One day Kutri wandered, quite unarmed, nearer to the forest than usual. He was thinking deeply and did not notice that he had gone so far from his home, and the dogs gave no warning. Then it was that one of the wicked men shot a poisoned arrow at him which struck him just above his shoulder. In haste he returned to his hut and told Yai-mah what had happened. Thereupon she fell upon his neck with tears in her eyes and a great catching of her breath. She also had a big lump in her throat. Bravely did she, at the bidding of her husband, draw her knife—the very knife he had given her when they first met—from its sheath, so beautifully carved by Kutri, and at his command cut

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out the poisoned arrow head, and then with wonderful daring apply her lips to the wound and endeavour to suck out the poison. These were brave deeds indeed, but, alas, all was in vain. Soon he died. From Yai-mah's very arms did his soul depart to the other world.

When Yai-mah saw that the spirit of her beloved husband had taken its departure to the other world she reverently arranged the body by the hearth. She placed some food and a cup of water near it. She then quickly washed her face, smoothed her hair, donned her best garments, put her earrings in her ears, fixed on her necklace and beads, and placed the little knife Kutri had given her in her bosom. She then knelt down by the side of the corpse and addressed it thus:

"We were very happy here, you and I, in our love. But the time was all too short. The wicked enemy soon came here and by great foxy cunning and fiendish strategy succeeded in sending your soul away. He has caused you to depart from your handsome body and you are now a living spirit in the other world. You have been ever true to me, as I to you. I will come and be with you in that better world to which you have gone, where we shall be happy for evermore. Yea, where we shall never more be parted. Lo, I come! I come!" Having so said, Yai-mah immediately swallowed a big dose of Kutri's poison, made of aconite, lay down by his side and soon went away to be with him. Theirs was a true love, unswerving to the end. Their devotion in life and in death was wonderful!

When Wenku and his companions entered the hut a little later, they found the two stretched out dead side by side, by the hearth. One of Yai-mah's arms was resting over poor Kutri's wounded neck. It was a truly pathetic sight. But that wicked demon man, Wenku and his companions in evil were very much

2: Batchelor M-5 (1877-1924)1927
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angered by the sight. There was no pity in their hearts. Wenku in his rage gave a fierce kick to Yaimah's side, when, lo, the poisoned arrow-head she had drawn from his stricken neck, and which she had cast upon the floor, stuck into his foot. He did not at first notice what it was, for his fit of passion had partially numbed his senses. Soon a tingling sensation was felt by him, and then pain like burning. He looked down and found the arrow-head sticking into his foot. He began to fear, and all worked to save him. But he quickly died, so that his fiendlike spirit went off with a roar to Gehenna. The groan he gave when he died was like that of a mighty dying bear in his death struggles. Long did it echo among the hills.

Ara-shik, the weak-eyed woman, then suggested that the hut be burnt down as it stood, to destroy the dead bodies completely. Her male companions agreed at once and did so. All was entirely consumed. But what of the dogs? They were nowhere to be seen. They had escaped. Having burnt all up, Ara-shik and her friends set off towards their distant homes. They had not gone far, however, before those two faithful dogs, which had been lying in wait for them, pounced out from behind a tree and severely bit them about the legs and arms. Soon the wounds began to swell and become inflamed. They burned like fire so that they could hardly walk. A fever began to consume their whole bodies. Day after day as they struggled on they got worse and worse and quarrelled with one another. They snarled, and scratched, and even began to bite one another. Long before they could reach their homes they died in agonies, foaming at the mouth and barking like dogs. They had been visited by "dog-punishment." They went off one after the other to Gehenna, whining like curs. There they must abide with the demons for ever and ever, in raging jealousy and madness. Their bodies were left to the

2: Batchelor M-5 (1877-1924) 1927
AB6 Ainu AB6

539 foxes and to rot in the forest, for there was no one to
831 bury them. But in the place of the dead they will
578 always see, far away, Kutri and Yai-mah living in joy and peace, and this will add greatly to their punishment.

When all was over the two faithful dogs returned to their old homes, and thus did the people learn that Kutri and Yai-mah were no more, and that their enemies had met with the punishment they deserved.

THE END

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

582 out, destroyed by consumption, lunacy, and poverty of blood. All the members of one village are necessarily related to one [602] another: and, as I have demonstrated in a previous chapter, this is the main cause why certain diseases are common to one community and utterly unknown to others, and certain hereditary talents or tendencies are frequent in one village and imperceptible in the next.

●831 The Ainu seem to have no Platonic love; their love is purely sexual. It is not to be wondered at, in a country where marital relations are so peculiar, that very little love is felt for 853 children beyond a certain age. The mother suckles her own child usually for seven or eight months. She can bear children 844 till she is about thirty-five, though some who seem to be much older are still fruitful. It was difficult to ascertain this fact for no Ainu knows his own age. As far as I could learn 842 fertility is neither hindered nor checked in any way—either by adopting a peculiar diet or by other practices. On the other hand, many a woman is sterile, and many are also affected with the most horrible of all diseases. I am inclined to think, however, that this special malady was imported to Yezo with Japanese civilisation, for it is in the more civilised parts of the Ainu country that it is most frequent.

165 There is probably no country in the world where there is so much loss of infant life due to want, accidents, and diseases, as with the Ainu. Abortion is common, owing to the severe 849 exertion of the mother during pregnancy; and many a child dies not many days after birth for the same reason, and consequent disappearance of milk in the mother's breasts. The [165] greater mortality of children, however, is between the age of six and ten. Only a small percentage of these poor creatures live to take part in the game of life; while many succumb to ill-treatment and the most horrible skin eruptions. Thus we have a good explanation of the frightful rapidity with which the Ainu race is fast disappearing. Naturally, those few who survive grow strong and healthy; but their great fondness for [293] alcoholic drinks, which they can now so easily procure from [199] the Japanese, destroys even them.

One is generally struck in Ainuland by the number of old 162 men and children, and by the almost entire lack of young fellows between the age of fifteen and thirty. This is due

11: Watanabe E-4,5 (1951-1959) 1964 AB6 Ainu AB6

614 denoting upper-stream people living in Sanenkoro and *kohaes* above it, and lower-stream people living in Chiroko and *kuntan* below it, respectively. The term to denote the people of the middle course was not kept in memory by my informant Ushino. The first at least, it seems, indicates the extreme upstream *shine itokpa* group, but nothing definite can be known.

619 18 The presence of a territorial group based on the unit of a river valley, already suggested by NATORI NATORI, 1940, and TAKAKURA TAKAKURA's oral information to IZUMI in IZUMI, 1951, p. 30, has been confirmed by IZUMI on his survey of the Saru River IZUMI, 1951. That on the Saru as elsewhere the territorial group represented a kind of corporate group might be inferred from IZUMI's account of joint actions in time of disputes with other river groups, of joint ritual observance praying against tidal waves and landslides, and of repelling trespasses of other river members on their areas. At any rate little has been made clear about the relationship between this and various smaller territorial groups. Nor has the fact been ever noticed that the inhabitants of the larger river systems such as the Tokapchi, instead of forming a single river group, constituted more than one on the basis of each "river" as distinguished in the Ainu classification.

611 19 Concerning the *Ha ki Ikoru*.

An aged Tokapchi informant says: "A *shine hacin ikoro*, when three generations back, goes out of memory and little can be known about it".

A certain female informant was able to name 35 women of her *shine ha ki ikoro* within a depth of six generations SUGIURA, 1951, p. 289. Another woman is said to have as many as 2[0] living female relatives of her *shine ikoro* SUGIURA, 1951, p. 271.

611 292 [331] It is assumed by SUGIURA that a *ha ki ikoro* group was symbolized by one and the same form of the *ainu-nusa kor*, chastity belt SUGIURA, 1951, pp. 3 and 21. Doubt may be raised, however, as to whether so many different forms existed; in fact, the possibility is that some same forms, like some family names, might have been used with little attention beyond the sphere of a single kin group, in the present case a *ha ki ikoro* group.

Inherent difficulty has impeded any satisfactory investigation on the various forms of the *ainu-nusa kor* and their relation with the *ainu-shiro* SUGIURA, 1951. In the studies on Ainu beliefs about it and related Ainu ideas and attitudes, it is as follows:

It is reported [illegible] Ainu [illegible] was slight difference in the braids [illegible] or in their number according to [illegible] But it is unthinkable that so great a variety of [illegible] existed. Some information has been